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JAFFNA, FRIDAY SEPTEMBER 1, 1972

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Sri la Sri Swaminatha Thambiran Swamiga's Series of Talks on Thiruvilayatpuranam

In view of the celebrations at the Nallai Thirugnanasambanthar Aatheenam this week on the occasion of the Sixth Anniversary of the Aatheenam, we reproduce below from the "Madras Hindu" reports of the discourses the Swamiga delivered in Madras last month under the auspices of the Association for Hindu Dharma

Extraordinary Service of Pandyan Queen

Madras, July 30

The rarest asset for a person is an understanding spouse who, as a companion and guide, brings cheer to the home. One's life will be miserable, whatever be his status or wealth, if she turns a termagant. She may, if she chooses, prove to be a problem or be a mentor. A remarkable instance of a Pandyan queen, who stemmed the wave of atheism, saved the honour of her husband without injuring his sentiments and averted the danger to Saivism from extinction is provided in Mangayarkarasi. Grieved at the large-scale conversion but aware of the king's strong convictions, she, along with assistance from another lone devotee, Chief Minister Kulachari, sought the help of Saint Thirugnanasambanda, to stop the rot. She respected the king's feelings by not wearing the sacred ash on her forehead. An exception had been made by the saint, who would never praise mortals, but rendered a hymn to extol Mangayarkarasi for her service to Hinduism.

Sri Swaminatha Thambiran of Jaffna, in the first of his five discourses on Thiruvilayatpuranam in the Dharmapuram Adheenam Centre, T Nagar, on Friday, said Gnanasambandar gave to humanity lucid Tamil hymns incorporating valuable doctrines in the Vedas. Braving hazards in facing his opponents, remaining unperturbed even when his abode was set fire to,

he cured the dread malady of the Pandya king by applying sacred ash and uttering the hymn "Manthiramavathu Neeru" and thus brought him back to the Hindu fold. Ultimately all the people embraced Saivism.

Spiritual Sanctity of Marital Ties

Madras Aug. 1

In the Hindu religion which attaches a spiritual sanctity to marital relationship, chastity connotes much more than purity in the physical sense. In fact, even a mental commitment to marry a certain person is deemed to cast an obligation on a woman not to think of anybody else. The epics and Puranas are replete with instances of women who had remained celibate for life because they could not wed, for some reason, the persons to whom they had given their hearts. In Thiruvilayat Puranam is mentioned a story in which a young woman prefers to be the second wife of her uncle's son to whom her parents had in her childhood days decided to give her in marriage. As her ill luck would have it, he fell to the poisonous sting of a snake when he was on his way to Madurai for getting married. Saint Thirugnanasambandar, who chanced to pass that way, taking pity on her restored him to life and, at his instance, the marriage was performed in the temple in which the party were staying. The saint was struck by the high sense of Pativratya exhibited by the young woman who kept her distance from her betrothed

in times of grief when he dropped down dead or of elation when he came back to life.

Sri Swaminatha Thambiran, in his discourse in Kodambakkam on Sunday, described how later the Lord Himself (Sivalinam) vouchsafed for the marriage of the couple when the first wife questioned its validity.

Tenacious Devotion of Pandyan Ruler

Madras Aug. 2

While there is a chance of a scar from a scald vanishing by efflux of time, a wound in the heart caused by a deliberate and caustic attack on personal conduct can never be effaced. By virtue of their position, some may indulge in such offensive, impolite and sarcastic innuendos, but they will suffer for the same. To control one's tongue—both to keep a check over one's food habits and conversation—is a rare trait. By measured and guarded words, one can even disarm an opponent. When Sri Rama asked Sri Sita to prove Her chastity, She preferred Lakshmana to light the fire as She felt She should atone for the instigations She had hurled at him earlier.

In his Thiruvilayatpuranam discourse in T. Nagar, Sri Swaminatha Thambiran of Jaffna said a poet from the Chola capital, by praising his king as having mastered all the 64 fine arts before the Pandya emperor, indirectly hinted at the latter's lack of knowledge in Bharata Sastra which alone he had not learnt. Taking this as God's command, the Pandyan monarch studied it avidly. Wondering how Lord Nataraja, the Cosmic Dancer, could balance Himself for ever on one leg, he took a vow that he would end his life unless the Lord changed His foot;

(Over to page 8.)

Another Folly in the Offing

BY J. R. SINNATAMBY

The nation has hardly recovered from the shock of the proposal to exploit Sinharaja Forest Reserve when another disastrous proposal is being made and this time to withdraw the only safeguard which binds the peasant to the land. By this I refer to the proposal to remove the cornerstone of the land development ordinance which prohibits the peasant (allottee), from selling, mortgaging or fragmenting the land allotted to him.

This provision is fundamental to the land development ordinance and was devised about the year 1936. Till then land was sold outright, in small units of about an acre or two acres, to peasants, and thereafter, the government had nothing to do with it. But in an year or two it passes on to the nearest Mudalali who provides provisions etc to the villagers. If I remember correctly it was Mr. C. Suntharalingam who, though he had a fleeting brush or rather skirmish with the public service, pointed out the futility of selling crown land outright to peasants and the necessity to restrict sale, mortgage and fragmentation, and, hence, the birth of the land development ordinance in the time of the late D. S. Senanayake.

What is most surprising is that after working this ordinance for about 35 years government should seek to obliterate perhaps the only safeguard against the exploitation of the peasant at a time when it is proposed to take over superfluous private land on a national scale under the land ceiling scheme and distribute it to the landless.

Surely it is senseless to pursue a scheme of this nature when in a few years the very same lands will pass into the hands of more affluent, and, the problem of landlessness

and penury, will raise its head again and defeat the very object of the land ceiling proposals, namely to ensure equality of distribution of wealth and what better method of doing so than basing it on equality of distribution of land in a country which is fundamentally an agricultural country.

What is ironical is that India would appear to be only now proposing to secure the peasant against exploitation, naturally in view of the distribution of surplus private land on a large scale to the landless under the land ceiling proposal. I infer this from a news item sometime back where the President of India, Mr. V. V. Giri, has pointed out that the peasants to whom lands are given should not have the right to dispose of them; a salutary provision, which has been in operation in Ceylon for nearly 35 years and is now proposed to be abolished when it is more needed.

This proposal knocks the bottom out of the proposal to solve the problems of landlessness and unequal distribution of land and for which specific object it is sought to impose the land ceiling scheme.

That this is a social problem that has confronted mankind for numerous generations is evident, in that, what has been pointed out by the President of India and what was actually in operation for about five to six decades in Ceylon was mooted by Selen about 2600 years ago when, "he cancelled debts and mortgages and forbade all borrowing on the security of the person. This reform was lasting and made an end of serfdom—C 600 B.C." The Oxford Classical Dictionary P. 646.

What land means to a peasant can be appreciated. (Over to page 7.)

NOTICE

The Saiva Prakasa Press and the Offices of the Hindu Organ and Inthusanathanam will be closed on Wednesday the 6th instant on account of Nallur Kandaswamy Temple Car Festival.

Manegar

THOUGHTS TO BE TREASURED

Iswaran (God) dwells in the hearts of all beings, Oh! Arjuna, ... Flee unto Him for shelter ... by His Grace you shall obtain supreme peace.

(Bhag. Gita, XVIII, 61 & 62)



சென்னை, 1 செப்டம்பர் 1972. மெட்ரோபேஸ் பிரஸ், 108, மெட்ரோபேஸ் நகர், சென்னை. மெட்ரோபேஸ் நகர், சென்னை. மெட்ரோபேஸ் நகர், சென்னை.

Hindu Organ

FRIDAY, SEPTEMBER 1, 1972

PROOF PROVIDED

The decision of the Cabinet to lay by the Press Council Bill has given the lie direct to certain Members of the Government Parliamentary group who have been defending the introduction of this Bill. The storm of spontaneous protest against this amazingly annoying Bill has gathered such momentum that even a dictatorial Government would not be able to remain unmoved by the overwhelming outburst of just and considered criticism. The Cabinet has to be congratulated on its decision.

Public opinion has won the first round in this conflict with the Government. The victory was due to the fact that the Public has been almost unanimous in the condemnation of the provisions of the glaringly undemocratic Bill. Opinion has been expressed by the people openly, not to protect the Press, but to preserve themselves against the totalitarian trespass on their traditional birth right—the fundamental freedoms. The Press is an institution for the public; any threat to this essential weapon of the people by way of restraint or rigorous censorship is, in other words, a declaration of deliberate intention of punishing the

PARLIAMENTARY COMMITTEES

By S. SIVASUBRAMANIAM

Among important political concepts designed to promote the ideals of democracy, socialism, and good efficient government, one is the Committee System. The late respected Prime Minister Mr. Bandaranaike was in favour of some form or other of the Committee system (not necessarily the Donoughmore model) to assist Parliamentary Government. He gave expression to this idea on several occasions — One such occasion was at New Delhi when he was an honoured speaker at an inter national Conference. Apropos same, it is heartening now to read the following item from one of the latest issues of a Foreign daily newspaper (Hindu of 23rd August, 72).

M. P's Committee on Science

New Delhi, Aug. 72

A committee headed by Mr. V. K. R. V. Rao, former Education Minister, was set up yesterday to organise a Scientific Committee of Parliament members within a week.

The committee, formed at the initiative of the Science and Technology Minister, Mr. C. Subramaniam, consists of Dr G. S. Melkote, Mr. Krishnan Kant, Mr Samar Guba, Mr K. D. Malaviya, Dr. K. Ramiah and Mr. Pitambar Das (all Members of Parliament).

If this excellent idea of Parliamentary Committees is adopted by a foreign country, it is time that Sri Lanka the country of Mr. Bandaranaike's birth and scene of activities, also thinks of trying to implement it in some form or other. I believe the Government Party has among its objectives the implementation of Mr. Bandaranaike's ideals generally. This particular matter of the Committee system is certainly worthy of being given a trial. If a good trial is given early there can be no do doubt that it will result in very great benefit to the country.

public Governments that get installed in power by the inspiration of the people cannot be heard to utter threats to those who had seated the administration in authority. Hence the significance of the strength of public opinion. The people must now proceed to preserve this superior strength that is born of solidarity of public opinion,

Farewell to Mr. R. Paramaguru, Additional Judge, Jaffna

When the Additional Judge R. Paramaguru Esquire — came on the Bench, Mr Kathirgamaalingam, Crown Advocate said:

"Before Your Honour begins work for today, it is my duty on behalf of the members of the Jaffna Bar and on my behalf to say a few words and bid you farewell as this is the last day you will be presiding in this Court though you are expected to come back to Jaffna to hear and complete some of the partly-heard cases.

You have been presiding over this Court dutifully and pleasantly for nearly 4 1/2 years. This period of 4 1/2 years is noted for the pleasant manner in which the proceedings in your court had been carried on. Legal traditions inherited by you from your father — a former Crown Proctor of Acuradhapura — experience gained by you as Proctor and experience and knowledge gained by you in your service have helped you to understand the mind of the average litigant who came before your Court. You were able to judge them correctly, though sometimes you were little cynical because you had seen litigants at their worst in your career. Every member of the Bar who appeared before you extended the fullest co-operation to you though they may have at times been longwinded and at times they may have come with irrelevant submissions. But you were tolerant and put up with all such things — your main object and idea being that you should give us and the clients we represent a full-hearing. That is why during this period of 4 1/2 years the number of appeals from your judgment had been at a very minimum level. When the parties are satisfied that their cases have been presented to the fullest extent and that you have taken the trouble to study all the evidence as well as to study the law — sometimes study even cases that had not been cited to you by learned counsel for either side, they accept your judgment as final and conclusive. Very rarely did they appeal on facts and occasionally they appealed on law against your judgment.

As far as the Members of the Bar are concerned,

your stay here had been a happy one. You had been good to the seniors by obliging them by giving suitable dates and very good to the juniors by giving them a patient and indulgent hearing. So everyone — whether he was a senior or a junior or those in between — felt at home when they appeared before you. There was no tension. It was almost like having a drawing room conversation on a dignified scale. There was no heavy argument or quarrel amongst the members of the Bar, but whenever there was a loud argument or quarrel amongst us, Your Honour would pacify each one's temper and then the smooth working of the Court is continued.

Your transfer, though expected as you have completed 4 1/2 years, at this particular stage was unexpected. We thought that you would be with us here till the end of the year and that you would be able to complete some of the heavy cases which you have heard. During your time, some of the oldest and long standing cases have been heard and disposed of to the satisfaction of all concerned. Even now, to see that the parties will not suffer, you have consented to come here occasionally to complete some of the partly-heard cases.

It so happened that your court handles the major volume of work. I must say that 60% of the work were handled by you and you have shown the utmost patience and devotion to work — a desire to do justice to all the litigants who come before you in spite of the fact that the volume of work handled by you was the major portion of work and of all these cases, partition cases occupy a prominent place. The law of partition is something that is fascinating to the Jaffna man and Your Honour has proved to be an authority in partition law that is why some of the cases — that had been shuffled on in the past — had been tackled by you and disposed of to the satisfaction of all concerned. In fact, I have made a special mention of this because some of the difficult partition cases had been disposed of during the last 4 1/2 years and most of the judgments accepted by the parties without an appeal,

Your Honour undaunted by these difficult cases worked willingly and carried on the burden of this heavy volume of work. I think the transfer that has been given to you to Puttalam is something like a reward so that you may have some rest before you are called upon to do similar heavy and arduous work. I think this is a temporary measure so that you may rest for a year or two till you are called upon to work in a better capacity.

On behalf of the Members of the Jaffna Bar and on my behalf, I wish you all the best of happiness and prosperity. We hope that in the course of time you may even come back to us and preside over this Court. We wish all the best and express our gratitude for the kind manner you treated every member of the Bar during the 4 1/2 years.

The Addl. District Judge in reply said — Mr. Kathirgamaalingam and Members of the Jaffna Bar:

"I am deeply touched by the very kind sentiments expressed by the learned Advocate on behalf of the members of Bar and on behalf of himself.

The Jaffna Bar enjoys a very high reputation, both in the Jaffna Peninsula as well as all over the Island. In fact, sometime back when I was discussing the question of my transfer about a year ago — we were discussing about another heavy court — with an important person who said "If you have worked as Addl. District Judge, Jaffna I did not see any reason why you should not work in more important courts." That shows the high reputation the Jaffna Bar enjoys both in the Jaffna Peninsula as well as all over the Island.

I was transferred to Jaffna as Addl. District Judge about 2 or 3 years after I was appointed to the Judicial Service. I was President of Rural Courts for 17 or 18 years. Whenever I made applications at that time to join the Judicial Service, the Commissioners held the view that I had messed up my case by serving as a President of Rural Courts. When they considered my case later and appointed me as an officer of the Judicial Service, I was surprised. Later when I was transferred to Jaffna, I was diffident whether I would be able to dis-

charge the duties of an Addl. District Judge at Jaffna satisfactorily because of the reputation enjoyed by the Jaffna Bar and all that I have heard in advance.

The utmost co-operation by the members of the Bar - by their conduct and courtesy and assisting court in the disposal of cases—both by the seniors as well as by the junior members in both branches of the profession was extended to me. Though occasionally I had—very rarely I suppose—lost my temper, members of the Bar did not take it seriously. I am extremely grateful to them for the very kind way they have reacted at such a situation. It is possible in some other place members of the Bar would have reacted and a certain amount of ill-feeling would have developed. But I must say that I always felt that the members of the Jaffna Bar have responded extremely well by their high degree of responsibility and courtesy.

I have received the utmost co-operation from the Bar and I shall remember it always. In fact, during the last 4½ years I always mentioned to my friends that I never worked in a court without the members of the Bar extending their co-operation, courtesy and considerateness.

The members of this Bar, although they enjoy a very high reputation—they being versed on facts and on law—have always accepted my ruling with the best grace.

Today 4½ years' period comes to an end. You have assembled here in such large numbers to express your sentiments about me. I do not know whether I have done all that has been said about me, but I am very happy that my work has been appreciated by the members of the Bar, who are the best judges to judge.

I must also express thanks for the full co-operation from the interpreter, stenographers and staff of the Court. Every one has been good towards me and that is why, although the work was heavy, I have been able to do it.

I thank you Mr. Kathirgamalingam and the members of the Jaffna Bar for assembling here today to bid me farewell.

LETTER TO THE EDITOR

An Alabaster Cup from Egypt

Dear Sir,
I was interested to read in the article pertaining to an alabaster cup from Egypt in the press, the following observation, by the Ambassador of Sri Lanka at Cairo, "when I first visited the Sakkara pyramids my mind went back to the Satmahal Prasadaya Polonnaruwa. Despite the comparative smallness of its dimensions, I could not fail to hear a faint echo linking these two monuments."

It would appear that there are very good reasons to believe that there has been much intercourse between Ceylon, Syria and Egypt in very ancient times.

The following extract from my work "Ceylon in Retrospect" is of interest in this context.

"A connection also between Ceylon, Syria which borders on ancient Assyria and Egypt, would appear to be provided by the discovery of urn burials in Puttalam district, which are supposed to correspond to the urn burials in Adichanallur in India.

This can be inferred from what Labovary has pointed out in his book 'Dravidian Origins And The West', page 30, where he says 'Prof. Nilakanta Sastri has also shown the existence of numerous analogies between the pottery and certain types of pre-historic tombs of South India and the ceramic or the tombs of pre-dynastic Egypt as well as between the stone urn burials of Adichanallur and those of Qatna in Syria.'

Sir Alexander Johnston has in a communication to the JRASOB, Transactions III, Appendix No. 11 P. vii, pointed out that a committee had studied matters pertaining to languages, history of intercourse between Europe and Asia, institutions in, history of Lake Maeris in Egypt. In this connection he points out that the great lakes and tanks in Ceylon are supposed to have been constructed on principles derived from Egypt during commerce which subsisted between Abyssinia and Ceylon.

He also pointed out that commercial intercourse subsisted by sea, in ancient times, between the island and various ports in Persia, Arabia,

and Africa, when Mantotte was the great emporium of trade between western and eastern portions of the globe.

Mitton has pointed out in his book 'Lost Cities', P 349, that everything in Ceylon appears to be Egyptian and Chaldic. In this connection the observation, (Taprobanian Vol. 2, Pt. 2. PP 14-15), by Nevill, 'I wish to draw attention to a particular type of stone pillar in Peradeniya in Ceylon resemblance to others in Egypt such as the great court of Amenhotep III at Luxor. Designs of pillars date between 1000 200 B C. Commerce flowed from East through Egypt and design of pillars of Amenhotep may easily have spread to Western India of Ceylon,' is very significant.

According to Fergusson the Sat Mahal Prasad at Polonnaruwa ('Ceylon' by Officer of Ceylon Rifles, P 51), perfect representation of seven storeyed temples of Assyria. This provides still another link with the people of the city of Ageddi mentioned by De Zuerco.

Wheeler points out (Calcutta Review, 1856, Vol. 26, P 40), that Herodotus was right that pyramids are tombs and nothing else. It is Herodotus who was the first to give this interpretation. Dagobas in Ceylon have also served the same purpose as tombs but only for enshrining relics.

Another connection between Ceylon and Egypt is provided by Herodotus Officer of the Ceylon Rifles, in his book 'Ceylon' Vol. 2 P 37, referring to the Mahawamsa, where it is stated that cotton is taken from trees and spun woven, and dyed, between sunrise and sunset, says, 'It is said to be still practised in the island and is a custom identical with that mentioned by Herodotus as observed by priests in Egypt and not unlike the Scandinavian myth of the twelve weird sisters weaving the crimson web of war between sunrise and sunset,' according to an ode among the Oracles of Thormodus Torfaeus Hafniae."

Yours etc,
J. R. Sinnatamby,

286, Buller's Road, Colombo 7, 22 8 72

Saiva - Siddhanta (Sivagnana Siddhiyar)

By
V. SUBRAMANIAM
(Saiva-Pulavar)

(Continued from last issue)

Now a short account of the practice of Gnana marga may be attempted. Most of those who come up to this stage study all the various Siddhantas concerning God, man and the universe and then begin to practice meditation within themselves on the Supreme Being in its Swarupe state and see Sivam both within and without. But objective consciousness may continue to persist. This is an indication that Anava Mala is still active and that the vision of the Suprema cannot yet be had. To put down this assertion, or the invasion of the ancient anava, a special practice or Sathana is prescribed. First, the Sri Panchakshara (சிவாயநம:சிவாயநம:சிவாயநம) should be chanted in the proper manner, and in the proper spirit. The plain or surface meaning of this great Siva mantra is Namaskara to Siva. He is our Lord and Master and the soul is His servant who bows to the master's will. His very form is composed of these five sacred letters which are enshrined right at the centre or Hridaya of the Vedas both in Sanskrit and Tamil (Thevaram). They are held in the highest esteem in all the Saiva Hymns and in all the Siddhanta Sastras. Their japa is held to be capable of warding off the invasion of the Vasamala-traces and tendencies of the prarabdha Karma. Along with this Japa, another practice should also be followed. This practice is known as Swokam bhavana (சுவகம் பவனம்) (To be continued)

Another Folly...

(From page 5)

ated from what Puisne Justice Clarence had pointed out in his dissertation on the "Administration of Justice in Ceylon".
"In Ceylon it has always been the practice to sell up the defendant's land; a very harsh measure where the people are passionately attached to their ancestral lands. Many a Sinhalese has been rendered a landless and desperate man by some Rs. 50 fine imposed by a police magis-

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Case No. 2848/Teaty.

In the matter of the Last Will and Testament of the late Richard Cleveland Selvarasu Cooke of 113 Third Cross Street, Jaffna. Deceased

- 1 Mahespari widow of Richard Cleveland Selvarasu Cooke of No. 30, Third Cross Street, Jaffna
 - 2 Raju Sabapathy Cooke of No 305 Deans Road, Colombo 10
- Petitioners

This matter coming on for disposal before A. Vythialingam, Esquire, District Judge, Jaffna on the 5th day of June 1972 in the presence of Mr. K. Nadarajah Proctor on the part of the petitioners and the petition dated 5th June 1972 and the affidavit of the petitioners dated 4th June 1972 and the affidavit of the Notary and the two witnesses to the Last Will dated 4th June 1972 having been read:

It is ordered that the Last Will and Testament bearing No 878 made by the deceased abovenamed on 23rd July 1971 and attested by K. Nadarajah, Notary Public under No. 678 the original of which has been produced and is now deposited in the Court be and the same is hereby declared proved that the petitioners abovenamed are the Executors named therein and that they are hereby declared entitled to have Probate thereof issued to them accordingly on their paying Estate Duty and taking Oath of Office.
Jaffna, this 5th day of June 1972.

Sgd. A. Vythialingam
District Judge
drawn by
K. Nadarajah
Proctor for Petitioners.
77 1 & 8

trate for the possession of illicit toddy or some other not very heinous offence. I remember an instance in which a Kandyan was sentenced in the Police Court to three months imprisonment and a fine of Rs. 50. He emerged from gaol to find that his land had been sold for the fine, and bought by a man with whom he had a quarrel. The purchaser taunted him with his loss. He saw in his anger that his enemy should never cultivate the land, and, meeting him on the land when the time for tillage arrived, struck him a mortal blow with his axe or hoe. He was convicted of murder and suffered death. I am glad to say that under a recent Criminal Procedure Code Land is no longer sold to pay fines. It is still however, liable to be sold to pay for imprisoned convicts' maintenance in gaol.

